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Sir ISAAC NEWTON's
CHRONOLOGY,

Abridged by Himself.

To which are Added,

Some OBSERVATIONS on the
CHRONOLOGY of Sir ISAAC
NEWTON.

Done from the *French*, by a Gentleman.



L O N D O N

Printed for J. PEELE, at *Locke's-Head*, in *Pater-Noster-Row*.

M. DCC. XXVIII.

(Price 2 s. 6 d.)



1600/566.



P R E F A C E.

THE Piece of Sir Isaac Newton, with which the World is now presented, never appear'd in English before, except in the Manuscript of the Author. It was translated into French, and published at Paris, with the Addition of some Observations on it. The French Author, who has not been pleas'd to give us his Name, takes a Liberty with our famous Countryman, which those, who have been long deservedly fond of so great a Name, may at first resent. But I hope, upon a mature Consideration of the Merits of the Argument, which ought always to out-
 A 2 weigh

weigh any Personal Affection, the World will not take it ill that an Englishman has made Sir Isaac's Antagonist speak the Language of this Country. For if the Observer has Truth on his side, every candid Enquirer will be fond of embracing it. But if our learned Mathematician's System can stand the Test of his Objections, I shall expect the Thanks of his Friends, for having thus put it in their power to defend him. And as Truth itself is my only Concern ; so I publish the Chronology and Observations together, with no other View than that some able Pen may undertake the Cause, and settle the weighty Points in question, to the Satisfaction, and for the Information of the Learned World.





Sir *ISAAC NEWTON*'s
CHRONOLOGY,
 Abridged by Himself.



THE *Grecian* Antiquities are full of Poetical Fictions; for that People wrote nothing in Prose before *Cyrus* King of *Persia* conquer'd *Asia*. Then it was that *Pherecydes* of *Scyros*, and *Cadmus* of *Miletum*, introduced the Practice of publishing Books in Prose. Toward the Conclusion of *Darius's* Reign, *Pherecydes* the *Athenian* wrote a Treatise of Antiquities, which he digested into Genealogies and Families. He is look'd on as one of the best Genealogers. His Method was follow'd by the Historian *Epimenides*. *Hellanicus*, who was twelve Years older than *Herodotus*; di-

B vided

vided his History by the Successions and Years of the Priestesses of *Juno* at *Argos*. Other Writers follow'd the Reigns of the Kings of *Lacedemon*, or the Archons of *Athens*.

Hippias of *Elis*, about 30 Years before the Close of the *Persian* Monarchy, publish'd a List of the Names of those who had carried the Prize at the Olympick Games : And about 10 Years before the same Period, *Ephorus*, a Scholar of *Heraclitus*, wrote a chronological History of *Greece*, which begun with the Return of the *Heracledes* into *Peloponesus*, and ended with the Siege of *Perinthus*, by *Philip* King of *Macedon*, the Father of *Alexander* the Great, or with the 20th Year of that Prince. But the Facts were ranked in Generations ; for the way of reckoning by Olympiads was not then in use : Nor does it appear that Care was taken to give the Number of Years which the Kings reign'd.

The Chronicle of the *Arundel* Marbles, which was composed 60 Years after the Death of *Alexander*, in the 4th Year of the 128th Olympiad, makes no mention of that Term. But in the very next Olympiad *Timæus* the *Sicilian* published a History divided into several Books, which he brought



brought down to his own Time, in a chronological Series of Olympiads, compared with the Years of the Ephori, and Kings of *Sparta*, those of the Archons of *Athens*, and the Priestesses of *Argos*; which History mentions the Names of those that had been victorious in the Olympick Games. In order to establish this Series, he compared the Olympiads with the Successions of the Kings, Archons, and Priestesses: But after all the Care he has employ'd in the Matter, he does not seem to have been Critick enough to succeed in his Design, if we will take the Judgment of *Polybius* in the matter.

It was not then till after *Alexander's* Death that the Historians began to make use of Generations, Reigns, and Successions, determined by the Number of Years. They supposed Reigns and Successions equal to Generations, three of which they allow'd to 100 or 120 Years: And hence it came that those Writers placed the Beginning of the *Grecian* History 300 or 400 Years too soon. This however is the Original of the *Technical* Chronology of *Greece*.

Eratosthenes wrote about 100 Years after the Death of *Alexander*. He was follow'd by *Apollodorus*;

lodus ; and both by all the Chronologers 'till our own Times. But it is evident from the Passages of *Plutarch*, which I shall quote, how uncertain and doubtful their Chronology appear'd to the *Greeks* of those Days.

Life of
Lycurgus

Some say that Lycurgus was cotemporary with Iphitus; and that they were jointly concern'd in regulating the Suspension of Arms, which was observ'd during the Olympick Games. Aristotle is of this Opinion, which he grounds on an Olympick Coit, which bears the Name of Lycurgus. Others, who with Eratosthenes, and Apollodore, compute by the Succession of the Kings of Sparta, make him live several Years before the first Olympiad.

Thus *Aristotle*, and other Writers, placed *Lycurgus* in the first Olympiad ; while *Eratosthenes*, *Apollodorus*, and others, made him about 100 Years older. *Plutarch*, upon the Interview of *Solon* and *Cræsus*, speaks thus of these Chronologers.

Life of
Solon.

I am sensible that some Authors undertake to prove by Chronology that this Story is a mere Fiction: But a Story so famous, attested by such a number of Witnesses, and (what still more deserves to be consider'd) so well suited to Solon's Character, and so worthy of his Courage and Wisdom, should not be rejected,

rejected, upon the Pretence of its not agreeing with some little Chronological Tables, which thousands, even to this day, have attempted to rectify, and never could account for the Difficulties, with which they abound.

These Chronologers made *Solon's* Legislature too early to agree with the Time of this Interview. In order to reconcile these Contradictions, Chronologers had recourse to the Expedient of doubling the Persons. Thus when the Poets had confounded the Daughter of *Inachus* with *Isis* the Wife of *Osiris*, they admitted of two *Io's*, one the Daughter of *Inachus*, and another more modern, the Daughter of *Jassus*, or *Jasus*, a Name corrupted from *Inachus*. Thus too they made two *Ariadnes*, both Daughters of *Minos*; the elder, Mistress to *Bacchus*, the younger to *Theseus*. Hence they were obliged to allow of two *Minos's* as well as two *Pandions*, and two *Eretheus's*. Such Accommodations and Reconciliations as these have introduced great Confusion in antient History.

The Chronology of the *Romans* is still more doubtful. We read in *Plutarch* how little certainty they had concerning the Original of *Rome*: and *Livy* owns that the old Registers of the *Romans*
were

were burnt with that City by the *Gauls*, 64 Years before the Death of *Alexander* the Great. *Qu. Fabius Pictor*, the oldest *Roman* Historian, wrote 100 Years after that King.

The *Assyrian* Monarchy begins in the sacred History, with *Phul* and *Tiglath Pileser*, and lasts about 70 Years. *Herodotus* computing much in the same manner, makes *Semiramis* only 5 Generations, or 166 Years earlier than *Nitocris*, Mother to the last King of *Babylon*. On the other hand *Ctesias* has placed *Semiramis* 1500 Years sooner than *Nitocris*, and gives us a long Catalogue of Kings of *Assyria*, whose Names are not of that Language, nor have any Resemblance with those of the Kings of *Assyria* mentioned in Scripture.

The *Egyptian* Priests told *Herodotus*, that *Memphis*, and the magnificent Temple of *Vulcan*, which was in that City, were built by *Menes*, and that the stately Porticos of that Temple were added by *Rhampsinitus*, *Mæris*, *Asychis*, and *Psammiticus*. But it is not probable that *Memphis* was famous before *Homer's* Time, nor that one Temple was so many Ages building. The Priests of *Egypt* were so fond of carrying their Antiquities high before *Herodotus* wrote, that they made no scruple
to

to tell him of 330 successive Kings between *Menes* and *Mæris*, whose Reigns being taken for so many Generations, make up all together eleven thousand Years. This Space of Time they fill'd up with Names of which they could give no Account. Between the Time of *Herodotus* and *Diodorus*, they carried their Antiquity still higher; so that they were reduced to the necessity of foisting in six, eight, and sometimes ten Reigns together between those very Kings, which they had told *Herodotus* succeeded one another immediately.

In the Succession of the Kings of *Sicyon*, Chronologers have divided *Apis* into two Kings; one of which they called *Apis*, the other *Epopæus*, or *Epaphus*; and between these two Princes they set down 11 or 12 Names of imaginary Kings; but give us no Account of any one Action of theirs, and by this means they have made *Ægialeus* 300 Years older than his Brother *Pheroneus*. The same thing has been practised in modern Histories of the Succession of the Kings of *Germany* quite down from the Flood.

Before the Use of Writing, it was scarce possible to preserve the Name and Actions of a Prince above

bove 80 or 100 Years after his Death. 'Tis for this Reason that I do not allow the Chronology of the antient Kings of *Greece* any higher than 80 Years before *Cadmus* made that Country acquainted with Writing. So too in the Antiquities of *Germany*, we ought to reject all Accounts prior to the Establishment of the *Roman* Empire.

We have already observed that *Eratosthenes* and *Apollodore* computed the Time by the Reigns of the *Spartan* Kings. They reckon'd 17 Generations from the Return of the *Heraclides* to the Battle of *Thermopyla*, and counted 620 Years between those two Events ; which is a Proof that they allowed 36 Years and an half to each Reign or Generation. But we do not meet with any Example in any known and true History of 17 successive Kings reigning each 36 Years.

So that allowing these 17 Kings, one with another, to have reign'd only 18 Years, I have fixed the Time of the Return of the *Heraclides*.

I have put the taking of *Troy* 80 Years before that Return, and in this I have followed *Thucydides*. I have set the *Argonauts* Expedition one Generation before that War ; and the War between *Sesostris* and the *Thracians*, with the Death
of

of *Ino* the Daughter of *Cadmus*, one Generation before the *Argonauts*.

Thus it is I have digested the following Chronology; which I have made agreeable to the Order of Nature, to Astronomy, and the Sacred History, and consistent with itself; freeing it from all those Contradictions of which *Plutarch* complained. I do not however pretend to an Exactness which excludes all possibility of my being mistaken: There may be some Errors of 5 or 10 Years, and sometimes of 20; but I think none of a larger Extent.





A COMPENDIOUS
CHRONICLE
Of the most ANTIENT

History of *EUROPE*,
To the Conquest of *Persia* by
Alexander.

THE *Canaanites*, whom *Joshua* drove out of *Palestine*, retiring in great Numbers into *Egypt*, seized on the lower *Egypt*, killed *Timaus*, *Thamus* or *Thamar*, King of that Country, and making themselves Masters of his Dominions, remained there under *Salatis*, *Bæon* and *Apachnas*, their Kings till the Days of *Eli* and *Samuel*. The
Egyp-

Egyptians called them *Shepherds*; and their eating the Flesh of Beasts, made them detestable to the original Natives of that Country, who lived on the Produce of the Earth.

The several Provinces of the upper *Egypt* were then governed by distinct Kings; who were seated at *Coptus*, *Thebes*, *Elephantis*, and other Cities. These petty States making War one on another, ^{Before J.C. 1120.} were at last reunited in one Kingdom by *Misphragmuthosis*, about the Time of the High-Priest *Heli*. That Prince directing his Forces against the *Shepherds*, was so successful, that the greatest part of them quitted *Egypt*, and fled into *Palestine*, *Idumea*, *Syria* and *Lybia*, under the Command of *Lelex*, *Innachus*, *Pelasgus*, *Æolus*, the antient *Cecrops*, and several other Leaders. From those Countries they spread themselves over *Greece* and all *Europe*. That part of the World was then inhabited by wandering *Cimmerians*, and *Scythians*, who came from the Coasts of the *Euxin* Sea. These People had no fix'd Habitation, but liv'd like the *Nomades* of the Northern *Asia*. *Ogyges*, in whose Time the *Egyptians* settled in *Greece*, descended from these *Cimmerians*. Those *Shepherds* who staid in *Egypt* were by *Misphragmuthosis*

mathosis confined to a small part of *Delta*, called *Abaris*.

1100. The *Philistines*, who were become very powerful by their pastoral way of living, conquer'd the *Israelites*, and made themselves Masters of the Ark. *Samuel* then governed *Israel*.

1085. *Hemo*, Son of *Pelasgus*, reigns in *Thessaly*.

1080. *Lycaon*, another Son of *Pelasgus*, builds *Lycosura*: *Pheroneus* Son of *Inachus* built the City which bore his own Name, and was afterwards called *Argos*. *Aegialeus*, another Son of *Inachus*, built *Aegialeia* called afterwards *Sicyon*. These are the most antient Cities of *Peloponesus*. Till then, People lived in Houses scatter'd up and down the Country. Much about the same Time *Cecrops* built the City called *Cecropia* in *Attica*, which was afterwards called *Athens*. *Eleusis*, Son of *Ogyges*, built *Eleusina*, &c. From these Cities came the Kingdoms of *Arcadia*, *Argos*, *Sicyon*, *Athens*, *Eleusis*, &c.

1070. *Amosis*, or *Teth Mosi*, who succeeded *Misphragmathosis*, drove the Shepherds out of *Abaris*; upon which they fled into *Palestine*. This new Reinforcement made the *Philistins* so powerful, that they brought into the Field, against *Saul*,

30000

30000 Chariots, 6000 Horse, and an Infantry as numerous as the Sand of the Sea, according to the Expression of Scripture, 1 Sam. 13. 5.

Saul is made King of *Israet*, and gains a considerable Victory over the *Philistines*, by the Valour of his Son *Jonathan*.

Eurotas, Son of *Lelex*, and *Lacedemon*, to whom he had married his Daughter *Sparta*, reigned in *Laconia*, and built *Sparta*. About this Time *Deucalion* flourished.

David is made King.

1039.

He conquers the *Edomites*; their Sailors leave the Coasts of the *Red Sea*, betake themselves to those of the *Mediterranean*, and seize on *Sidon*. The original Inhabitants of that Place being driven out, build *Tyre*, and make *Abibalus* their King. He was the first King of *Tyre*.

Arisius marries *Euridice*, Daughter of *Lacedemon* and *Sparta*.

1044.

The *Phœnician* Sailors, who had lived near the *Red Sea*, having been used to coast it for Merchandizing, attempt the same on the *Mediterranean*. Going to trade in *Greece*, they carry off *Io*, the Daughter of *Inachus*, and some other *Grecian* Women, who came on board their Ships

to see their Goods. The *Grecian* Seas began then to be infested with Pirates.

1043. *Endymion* builds *Elis*. The *Syrians* of *Damascus* and *Sobath* are subdued by *David*.

1042. *Nictimnus*, Son of *Lycaon*, reigns in *Arcadia*.

1041. A great number of *Phœnicians* and *Syrians* driven out by *David* go into the lesser *Asia*, *Crete*, *Lybia*, *Greece*, &c. under the Conduct of *Cadmus*, *Cilix*, *Phœnix*, *Membliareus*, *Thasus*, and other Leaders; and introduce into those Countries Writing, Musick, Poetry, Astronomy, the Art of working Metals; in short, all the *Phœnician* Learning.

Polydore, the youngest Son of *Cadmus*, follows his Father in this Expedition.

Cranaus reign'd at that Time in *Attica*: The *Greeks* place *Deucalion's* Flood toward the beginning of his Reign, and in that of *Nictimnus*. This Flood was followed by four Ages or Generations of *Phœnicians*. *Chiron* the Son of *Saturn* and *Phylira*, was born in the first of them; and, according to *Hesiod*, the last ends with the *Trojan* War: So that that Author places the *Trojan* War 4 Generations, or about 133 Years after *Cadmus's* coming into *Greece*, reckoning with the Antients,

Antients, three Generations equal to 100 Years.

The *Phœnicians* carried with them a Set of Men skilful in the Religion, Arts and Sciences of their Country, who fix'd in several Places under the Appellations of *Dactyles*, *Ideans*, *Corybantes*, and *Telchines*.

Hellenus, Son of *Deucalion*, flourishes. He was 1039.
Father of *Æolus*, *Xanthus*, and *Dorus*.

Erechtheus reigns in *Attica*. 1037.

Ceres, travelling in Quest of her Daughter, who 1036.
had been stolen from her, landed in *Attica*, and taught the *Grecians* how to manage their Corn; who, to express their Gratitude for the Favour, placed her among the Gods after her Death. *Triptolemus*, youngest Son of *Celeus* King of *Eleusis*, was the first whom she taught Agriculture.

The *Idean Dactyles* discovered Iron Mines in Mount *Ida* in *Crete*, of which they made Arms. This was the first Rise of Trading for Iron in *Europe*. These *Dactyles* dancing with their Arms, and striking their Bucklers with their Swords, gave birth to Musick and Poetry. They began this Custom when they were employed in watching *Jupiter* of *Crete*, in a Cavern of Mount *Ida*, and danced round him with their Arms. Am-

1034.

Ammon reigns in *Egypt*, conquers *Lybia*, polishes its Inhabitants, teaching them to manage and improve the Fruits of the Earth, and persuading them to quit their rambling way of living, and follow a more commodious manner. *Lybia* was called *Ammonia* from him. He was the first that built large Vessels with Sails, and ventured to lose sight of the Land. He had Ships on the *Red Sea*. In his Time the *Egyptians* began to observe the Course of the Stars, and took their Directions for sailing from the rising and setting of certain Stars, which gave birth to Astronomy. The Luni-solar Year, which was then in use, was of an unequal length, and consequently not fit for Astronomy. It was for this Reason, that in his Reign, and in the Reigns of his Son and Grandson, much Care was employed in observing the Heliack Setting of the Stars; by which it appeared that the Solar Year exceeded the Soli-lunar Year of 360 Days by five.

1028.

Oenotrus, the youngest Son of *Lycaon*, and the same who is called by the *Latins* *Janus*, had the Command of the first Colony which went out of *Greece* into *Italy*, whose Inhabitants he instructed in the Art of building Houses.

Per-

Perseus born.

Triptolemus teaches *Arcas*, Son of *Callisto*, and ^{1025.}
Grandson of *Lycaon*, and *Eumolpus*, the first King
of *Achaia*, the Art of raising and improving
Corn.

Apis, *Epaphus*, or *Epopaëus*, the Son of *Phro-* ^{1020.}
neus.

Niſteus, King of *Bæotia*, is kill'd. His Brother
Lycus ſucceeds in his Kingdom.

Oetalus, Son of *Endymion*, going into the Coun-
try of the *Curetes* of *Achaia*, gives it the Name
of *Oetolia*, and *Pronoe* from the Daughter of *Phor-*
bas. He had two Sons, *Pleuro* and *Calydo*, who
built two Cities in this Country, which were cal-
led after their Names. *Antiope*, the Daughter of
Niſteus, is ſent back to *Lycus* by *Lacedemon* the
Successor of *Apis*. On her way ſhe was delivered
of *Amphion* and *Zethus*.

Solomon reigns : he marries *Ammon's* Daugh- ^{1019.}
ter, and by that Alliance gets Horſes for his own
uſe, and to ſell to the Kings of *Syria*. Horſes come
originally from *Lybia*, which was then ſubject to
Egypt. There too began the Worſhip of *Nep-*
tune, who is call'd a *Breaker of Horſes*.

1017. *Tantalus*, King of *Phrygia*, carries off *Ganymede*, the Son of *Tros*, King of *Troas*.

Solomon, with the Assistance of the *Tyrians*, whose Sailors were well acquainted with the *Red-Sea*, builds a Fleet on it.

Creusa, the Daughter of *Erectheus*, marries *Xanthus*, the Son of *Hellenus*. This *Erectheus* was the first that celebrated the *Panathenæa*; and the first that taught the *Greeks* to harness Horses in a Chariot.

The Birth of *Ægina*, Daughter of *Asopus*, and Mother of *Æacus*.

The Foundation of *Solomon's* Temple.

1015. *Minos* reigns in *Crete*, after the Expulsion of his Father, who retires into *Italy*, and is the *Saturn* of the *Latins*.

Ammon takes *Gazer* from the *Philistines*, and gives it as a Portion with his Daughter, *Solomon's* Wife.

1014. *Ammon* places *Cepheus* at *Joppa*.

Ceres dying, *Eumolpus* institutes her Mysteries at *Eleusis*. Near the same Time, Sacrifices were established in honour of *Rhea*, in a City of *Phrygia*, named *Cybele*. *Hyagnis*, a *Phrygian*, invents the Flute. About this Time too they began to build Temples in *Greece*. The

The *Grecians* erected the Council of *Amphictyons*, after the Example of the five Kings of the *Philistins*, who met to deliberate on their common Affairs. It was held at first at *Thermopylae*, where *Amphictyon* had form'd it ; but afterwards at the Instance of *Acrisius* it met at *Delphos* too. Amongst the Cities which sent Deputies to *Thermopylae*, we have no mention of *Athens* ; which will encourage a Doubt, whether *Amphictyon*, the Son of *Deucalion*, and Brother to *Hellenus*, reigned there or not. He and *Cranaus* might govern different parts of *Attica*. We meet with another *Amphictyon*, but of a later Date ; because he entertained the great *Bacchus*. The Council of the *Amphictyons* paid a particular Worship to *Ceres* ; which is a Proof that it was not formed till after her Death.

Cecrops reigns in *Attica*.

1012.

Caunon establishes the Worship of *Ceres* at *Messene*.

Shishak conquers *Arabia felix*, in the Reign of his Father *Ammon*.

Pandion, Brother to *Cecrops*, reigns in *Attica*.

1011.

Pelops, the Son of *Tantalus*, goes into *Peloponnesus*, and becomes very rich and powerful.

1010. *Car*, the Son of *Pheroneus*, builds a Temple to *Ceres*.

1008. *Hellenus*, the Son of *Deucalion*, reigns in *Phthiotis*.

Shishak, during his Father's Reign, conquers *Africa* and *Spain*, and erects Pillars at the Mouth of the *Streights*, as he had done in other Places where he was Victorious ; and then goes into *Gaul*.

1006. *Minos* fits out a Fleet, clears the *Grecian* Seas of Pirates, and sends Colonies into several of the *Grecian* Islands, which till then had been uninhabited.

1005. A War betwixt *Pandion* and *Labdacus*, Grandson to *Cadmus*.

1002. *Andromeda* is carried off from *Joppa* by *Perseus*.

Shishak reigns in *Egypt*, and calls *Thebes* *Noammon*, or *Ammonia*, after his Father. The *Grecians* call it *Diospolis*, or the City of *Jupiter*.

Shishak builds several Temples, and dedicates them to his Father *Ammon*, at *Thebes*, in *Ethiopia*, in *Ammonia*, or the Defart of *Africa* ; which prov'd the Occasion of his Father's being worship'd all over that Country, and probably in *Arabia*
fœlix

fælix too. This is the Origin of the Worship of *Jupiter Ammon*; and the first mention of an Oracle in profane History.

Amphion and *Zethus* dethron'd *Layus*, Son of ^{1000.} *Cadmus*, possess'd themselves of the Government of *Thebes*, and built a Wall round it.

Ægeus reigns in *Attica*. 994.

Sisyphus, the Son of *Æolus*, and Grandson of ^{993.} *Hellenus*, reigns in *Corinth*; which City he built, according to several Authors.

Dadalus, and his Nephew *Talus*, invent the ^{990.} Saw, the Wimble, and other Joiner's and Carpenter's Tools; this was the beginning of those Arts in *Europe*. It was he too that taught the Art of making Statues with the Feet separate, as if they were walking.

Minos makes War with the *Athenians*, upon ^{988.} the Account of his Son *Androgeus*, who was murder'd by that People.

At this Time *Æacus* flourished.

Dadalus kills his Nephew *Talus*, and flies to ^{984.} *Minos* for security.

A Priestess of *Jupiter Ammon* being carried by the *Phœnician* Merchants into *Greece*, establishes the Oracle of *Jupiter* at *Dodona*. This was the
Rise

Rise of Oracles among the *Grecians*. The Answers of this Oracle propagate the Worship of *Ammon*.

981. The Birth of *Alcmene* the Daughter of *Electrio*, Son of *Perseus* and *Euridice*, Daughter of *Pelops*.

980. *Layus* recovers the Kingdom of *Thebes*.
Athamas, Father of *Phrixus* and *Hella*, and Brother to *Sisyphus*, marries *Ino* the Daughter of *Cadmus*.

979. *Jeroboam* reigns over the ten Tribes, and founds the Kingdom of *Samaria*.

974. *Thoas* is sent from *Crete* to *Lemnos*, and reigns in the City of *Ephestia*, where he teaches them to work in Iron and Copper.

974. *Shishak* plunders the Temple, invades *Syria*, *Persia* and *India*, and erects Pillars wherever he conquers.

Jeroboam becoming subject to *Shishak*, introduces the Worship of the *Egyptian* Gods into the Kingdom of *Israel*.

971. After the Conquest of the *Indies*, *Shishak* returns into *Egypt*, where he triumphs two Years after his leaving that Country. Hence came those Feasts celebrated in Honour of *Bacchus*, once in
three

three Years, which are called by the Antients *Trieterica*.

Theseus at his Return reigns in *Crete*, and kills⁹⁶⁸ the *Minotaur*. And soon after unites the twelve Towns of *Attica* into one Government.

Shishak passes Mount *Caucasus* with his victorious Army, and leaves his Nephew *Prometheus* there with some Troops. He leaves *Aëtes* at *Colchos*.

Shishak passes the *Hellespont*, subdues *Thrace*,⁹⁶⁷ kills *Lycurgus*, the King of that Country, and gives his Dominions to *Oeagrius*, whom he married to one of his Musick Women. *Orpheus* was the Produce of this Marriage. *Shishak* had in his Army some *Ethiopians*, commanded by *Pan*, and some *Lybian* Women under the Conduct of *Myrina*, or *Minerva*.

Thoas being made King of *Cyprus* by *Shishak*,⁹⁶⁶ goes to that Island with his Wife *Callicopis*, leaving his Daughter *Hipsipile* at *Lemnos*.

Shishak being surprized by the *Grecians* and⁹⁶⁵ *Scythians*, in one Battle loses a great Number of his martial Women, with their Queen or Leader *Myrina*: after this Misfortune he comes to an Agreement for putting an end to the War; and

is

is received in *Attica* by *Amphietyon* with great Solemnity. From thence he passed through the lesser *Asia*, and *Syria*, and return'd into *Egypt*. He carried home with him an infinite number of Prisoners, among whom was *Titho*, the Son of *Laomedon*, King of *Troy*, and Brother to *Priam*. He left his *Amazons* on the Banks of the River *Thermodon*, where they settled, and were governed by *Marthesia*, and *Lampeto*, Successors to *Minerva*.

He left at *Colchis* Maps of his Voyages and Conquests. Hence came Geography. His Female Musicians became famous in *Thrace*, by the Name of *Muses* : and the Daughter of *Pierius*, a *Thracian*, learning their Art, and imitating their Musick, took the same Name.

964. *Minos* is kill'd by *Cocalus*, King of *Sicily*, upon whom he had made War. This Prince was very considerable and famous for his large Fleets, for the Laws which he had established in *Crete*, and his Justice. His Tomb, when visited by *Pythagoras*, had this Inscription ΤΟΥ ΔΙΟΣ, the Sepulchre of Jupiter.

Danaus, with his Daughters comes into *Greece*. He fled thither for his own Security from the
lower

lower *Egypt*, upon the return of his Brother *Shishak*, called by the *Grecians* *Ægyptius*, whose Resentment he fear'd.

Shishak, by the Advice of *Thoth*, his Secretary, divides *Egypt* into 36 *Nomes*, or Governments, in each of which he builds a Temple, and in them establishes the Worship of so many different Deities, with Feasts and Sacrifices peculiar to each Province. These Temples were the Burial-Places of so many great Men, who were interr'd there, and received Divine Honours after their Decease. Hence came the different Religions of *Egypt*, where every Government had its distinct God.

Shishak and his Queen were the only Persons universally worshipp'd in *Egypt*, where they were honour'd under the Names of *Osiris* and *Isis*.

Shishak too divided *Egypt* into equal Parts, which he gave to his Soldiers; and hence came Geometry.

The Birth of *Hercules* and *Euristheus*.

The Worship of the twelve greater Gods is brought by *Amphiſtion* out of *Egypt* into *Greece*. They are called by the Latins *Dii majorum gentium*, to whom the Earth, the Elements and Planets were dedicated.

E

Phrixus,

962.

Phrixus and *Hella* leave *Greece* to avoid the Persecution of *Ino*, the Daughter of *Cadmus*, their Mother-in-law. *Hella* is drown'd in passing the Streight, which was after her call'd *Hellespont* : But *Phrixus* reach'd *Colchos*.

960.

A War betwixt the *Lapithæ*, and a People of *Thessaly* call'd *Centaur*s.

958.

Oedipus kills his Father *Layus*.

Sthenelus, Son of *Perseus*, reigns in *Mycena*.

956.

Shishak is killed by his Brother *Japhet*, who after his Death was deified in *Africa*, and worshipped by the Name of *Neptune*. The *Egyptians* call him *Tiphon*.

Orus reigns after his Father's Death ; cuts the *Lybians* in pieces, who had made an Attempt on *Egypt*, under the Command of *Japhet*, his Son *Anteus*, and *Atlas*.

Shishak cut several Channels from the *Nile*, and so made that River useful to all the Cities ; for which Reason the People called it *Sihor*, or *Siris*, after his Name. The *Grecians* hearing the Songs that were made upon the Death of that Prince, in which the Words *Osiris* and *Busiris* were contained, thought that his Name, and so called him *Osiris* and *Busiris*.

The

The *Arabians* called him *Bacchus*, upon the account of his great Actions; that Word signifying *Great* in their Language. All Authors agree in owning *Bacchus* and *Osiris* two Names for the same God.

The *Phrygians* called him *Mafors*, or *Mavors* the valiant, and for shortness *Mars*. That Prince having erected Pillars wherever he conquer'd, and his Troops being arm'd with Clubs in the War which he made with the *Lybians* in his Father's Reign ; he was represented standing betwixt two Pillars with a Club in his Hand. So that he is the same with that *Hercules*, who, according to *Cicero's* Account, was born on the Banks of the *Nile* ; and was killed by *Typhon*, according to *Endoxus*. *Diodorus* tells us, that the true *Hercules* was an *Egyptian* ; it was he that run over a considerable part of the World, and rais'd Pillars from the Streights of *Gades* to the most remote parts of *Africa*. *Shishak* seems to be the *Belus* of *Diodore*, who carried an *Egyptian* Colony to *Babylon*, and there founded the College of *Chaldean* Priests ; who were excused all Tribute, and employ'd in observing the Motions of the Stars, as the Priests of the lower *Egypt* were.

The Kingdoms of *Juda* and *Israel* had been exposed to great Disturbances from the *Egyptians*, 'till the Death of that Prince. But about this Time *Asa*, King of *Juda*, enjoy'd Peace ten Years.

947. The *Ethiopians* invade *Egypt*, and drown *Orus* in the *Nile*. His Sister *Bubastis*, was so heartily affected with his Death, that she threw herself from the top of the Palace, and died.

Isis, or *Astræa*, their Mother, went mad with Grief at these Calamities ; and thus ended the Reign of the Gods in *Egypt*.

946. *Zarah*, King of *Ethiopia*, is defeated by *Asa* King of *Juda*. *Menes*, or *Amenophis*, *Zarah's* youngest Son, reigns in *Egypt*. The Inhabitants of the lower *Egypt* revolt ; make *Osar Syph* their King, and call in two hundred thousand *Jews*, or *Phœnicians* to their Assistance, against the *Ethiopians*.

944. The *Ethiopians* leave the lower *Egypt*, and under the Conduct of *Menes* fortify *Memphis* against *Osar Syph*. These Civil Wars, and the Expedition of the *Argonauts*, were what ruin'd and tore to pieces the great Kingdom of *Shishak*.

Eu-

Euristheus, Son of *Sthenelus*, reigns at *Mycena*.

Evander, and his Mother *Carmenta*, bring the 943.
Use of Writing, and the Sciences, from *Greece*
into *Italy*.

Orpheus places the Son of *Semele* amongst the 942.
Gods, and regulates his Worship.

The Council of the *Amphictions*. i. e. the States, 940.
General of *Greece*, hearing of the Civil Wars
which weaken'd the *Egyptians*, come to a Reso-
lution of sending an Embassy to the People on
the Coasts of the *Euxine* and *Mediterranean* Seas,
who had been conquer'd by *Shishak*, to engage
those People to join with them, in taking proper
measures for the recovery of their common Liber-
ty. With this View they give Orders for build-
ing the Ship call'd *Argo*. It was built after the 939.
Model of the long Ships which brought *Dan-
aus* to *Greece*; and this was the first large Ship
built by the *Grecians*.

Chiron, who was born in the Golden Age, di-
stinguish'd the Constellations, to make Sailing,
and the Observation of the Stars easy to the *Ar-
gonauts*. He fixed the Solstices, and Equinoxes
in the 15th Degree of these Constellations; i. e. the
former toward the Middle of *Cancer* and *Capri-
corn*,

corn, and the latter toward the middle of *Aries* and *Scorpio*. These Signs were so many Constellations composed of a Number of Stars.

In the 316th Year of *Nabonassar*, *Meto* observ'd, that the Summer Solstice had gone 7 Degrees backward, since it was settled by *Chiron*. It goes back then 1 Degree in 72 Years, and 7 Degrees in about 504 Years; so that reckoning so many Years before the 316th of *Nabonassar*, or the 433d before *J. C.* the Expedition of the *Argonauts* will be in the 936th Year before Christ.

Gingris, the Son of *Thoas*, is kill'd, and placed among the Gods, by the Name of *Adonis*.

938. *Theseus* at the Age of 50, carries off *Helen*, who was then but 7 Years old. *Pirithous* attempting to carry off *Persephone*, the Daughter of *Orcus*, King of the *Molossi*, is devour'd by that Prince's Dog. *Theseus*, who accompanied him in the Enterprize, is stop'd and made Prisoner. *Helen* is rescued by her Brothers.

937. The Expedition of the *Argonauts*. *Prometheus* being deliver'd by *Hercules*, leaves Mount *Caucasus*.

Lao-

Laomedon, K. of *Troy*, being kill'd by *Hercules*, *Priam* his Son succeeds him. *Talus*, the Son of *Minos*, is slain by the *Argonauts* in the Isle of *Crete*. The Poets give this *Talus* a Body of Brass; because he liv'd in what they call the Brazen Age.

Æsculapius and *Hercules* were among the *Argonauts*. *Hippocrates* was the 18th from *Hercules*, by the Woman's side, at the time of the *Peloponesian War*.

These Generations were distinguish'd in History by the Heads of the Families, and consequently for the most part by the Eldest Sons. So that we cannot allow them above 28 or 30 Years each from *Hercules* to the *Peloponesian War*. Therefore at that time there had been no more than 18 Generations by the Women, and 17 by the Men; and consequently the earliest that *Hercules*, and the Expedition of the *Argonauts* can be placed, is 507 Years before the *Peloponesian War*, toward the 937th Year before J. C.

Theseus recovers his Liberty by the Assistance of *Hercules*. 936.

The wild Boar of *Calidon* is hunted, and kill'd by *Meleager*. 934.

Ame-

930.

Amenophis puts himself at the Head of an Army, raised from *Æthiopia* and *Thebais*, seizes on the lower *Egypt*, and drives out *Osar Syph*, and the *Jews* that inhabited these Parts. This is the second Expulsion of the Shepherds.

Callicopis dies in *Cyprus*, and is placed amongst the Gods by *Thoas*; who built Temples in her Honour at *Paphos*, at *Amathus* in *Cyprus*, and at *Biblos* in *Syria*.

He orders Sacrifices, and a regular Form of Worship to her Honour, and appoints Priests for the Celebration of her Feasts. This was the beginning of the Worship of *Venus*, or the Goddess of *Cyprus*, and of the Goddess of *Syria* among the Antients. She had different Names, taken from the Places where her principal Temples were built; such as *Paphia*, *Amathusia*, *Byblia*, *Cytheræa*, *Salaminea*, *Cnidia*, *Ericina*, *Idalia*, &c. Her three Waiting-Women were by the *Grecians* called *Graces*.

928.

Seven Powers unite in a War against *Thebes*.

927.

The Apotheosis of *Hercules* and *Esculapius*.

Euristheus drives the *Heraclides* out of *Peloponnesus*, is kill'd by *Hillus* the Son of *Hercules*, and
is

is succeeded in the Kingdom of *Mycena* by *Atreus* the Son of *Pelops*.

Menestheus, Grandson to *Erichtheus* reigns at *Athens*.

Theseus being forced from *Athens*, flies to the 925.
Island *Scyros*, where he is thrown from the top of
a Rock, and so kill'd.

Hyllus is kill'd by *Echemus*, as he was upon 924.
returning to *Peloponesus*.

The Death of *Atreus*, and Reign of *Agamemnon*.

In the Absence of *Menelaus*, who was then gone 919.
to divide his Father's Dominions, *Paris* carries off
Helen.

The Second *Trojan* War ; that of *Hercules* is 918.
the first.

Thoas, King of *Cyprus*, and part of *Phaenicia*, 912.
dies. As he had furnish'd the Kings of *Egypt*
with Arms, they to express their Gratitude, rank'd
him among the Gods, and dedicated a stately
Temple to him at *Memphis*, under the Name of
Tubal-Canaan, or *Vulcan*. This Temple was be-
gun by *Menes*, the first King of *Egypt*, after the
Race of the Gods, that is, after *Osiris*, *Isis*, *Orus*,
and *Bubastis*, and was called *Menoph*, or *Ame-*
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nophis. The City of *Memphis* was founded by *Menes*, who built it, when he fortified himself against *Osar Syph* ; and is therefore to this Day called *Menouf* by the *Arabians*. From whence it appears too that *Menes*, who built the City and Temple of *Memphis*, is the same with *Menoph*, or *Amenophis*. The Priests of *Egypt* made the Temple older than *Amenophis* some 100, some 150, and others 1000 Years ; but it cannot be supposed that above 2 or 300 Years were spent in building it ; and it was finished by *Psammiticus*, who died 616 Years before *J. C.*

When *Menes* built *Memphis*, he made a Bridge over the *Nile*, a Work too considerable to be more ancient than the *Egyptian* Monarchy.

909. *Amenophis*, called *Memnon* by the *Grecians*, built the Palace of *Memnonium* at *Susa* in *Persia*, whither he had made his Way, and left *Egypt* under the Government of *Proteus*, whom he made Viceroy.

904. *Troy* taken. *Amenophis* stays quietly at *Susa*, tho' the *Grecians* pretend that he assisted the *Trojans* against them.

903. *Demophoon*, the Son of *Theseus*, and *Phedra*, Daughter to *Minos*, reigns at *Athens*.

Ameno-

Amenophis builds the little Pyramids of *Coe-* 901.
home; and *Teucer* builds *Salamis* in *Cyprus*. *Ha-*
dad, or *Benhadad* King of *Syria* dies, a Temple
 is built to him at *Damascus*, where his Worship is
 regulated, and Feasts established in Honour of
 him.

Amenophis dies, and is succeeded by his Son 884.
Rameses, or *Rampsinithus*; he builds the Galle-
 ries and Porticoes on the *West* side of the Temple
 of *Vulcan*.

The *Egyptians* dedicate to *Osiris*, *Isis*, *Orus*,
Typhon, and *Nephthe* his Wife and Sister, the five
 additional Days, which were join'd to the twelve
 Months of the antient Lunisolar Year of 360
 Days. They were added in the Reign of *Am-*
mon the Father of those Princes; but the Year of
 365 Days was not universally receiv'd in *Egypt*
 till the Reign of *Amenophis*. It was he that or-
 dered a great Circle, divided into 365 equal
 Parts, each of which had one Day of the Year,
 with the Rising and Setting of the Stars for that
 Day, to be placed in his Temple, or Sepulchre,
 at *Abydos* in *Thebais*.

From which, I conclude, that it was *Amenophis*
 that established the Year of 365 Days for Civil

Uses, and fix'd the Beginning of it to one of the Cardinal Points of the Solstices, or Equinoxes ; without which Regulation he could not have given the Heliack Rising and Setting of the Stars for every Day of the Year.

The *Egyptian* Priests having constantly observed the Heliack Rising and Setting of the Stars all the time of the Reign of *Amenophis*, and having fix'd the Solstices and Equinoxes by the Meridian Heights of the Sun, according to its middle Motions, (for the World was not then acquainted with Equations) begun their Year at the Vernal Equinox, in Memory of which this Monument was erected at the Tomb of *Amenophis*.

Babylon coming acquainted with the Year of 365 Days, the *Chaldeans* conform'd to the Practice of *Egypt*, and began it as they did. The beginning of *Nabonassar's* first Year falls on the 26th of *Feb. i. e.* 33 Days and 5 Hours before the Vernal Equinox, according to the middle Motion of the Sun.

The beginning of the *Egyptian* Year goes back 33 Days and 5 Hours in 137 Years, it being shorter by about 6 Hours than the true Year ; and con-

consequently the beginning of the *Egyptian* Year fell on the very Day of the Equinox, 137 Years before *Nabonassar*, i. e. 887 Years before *J. C.* and 3 or 4 Years afterwards it began a Day before the Equinox ; and 'tis thus we have fix'd the Time of that King's Death.

The *Greeks* make him the Son of *Tithon* ; and if he be really so, he must have been born after *Shishak's* Return into *Egypt*, who carried *Tithon* thither with other Captives, and might be 70 or 80 Years old when he died.

Ulysses leaves *Calypso* in the Isle of *Ogygia*. 884. *Homer* makes her the Daughter of *Atlas*. The Antients suppose that Island, which they call *Atlantis*, and make as large as *Europe*, *Asia*, and *Africa*, to have been swallowed up by the Sea.

Dido builds *Carthage* ; the *Phœnicians* begin to 883. sail to the *Streights* and farther.

Eneas was then alive, according to *Virgil*.

Hesiod flourishes. We have it from himself, that 870. he lived in the Age that follow'd the Wars of *Thebes* and *Troy*, and that that Age was near an End, the Men of that Time having grey Hairs, and bending toward their Graves ; which Account makes the Age longer than a common Generation.

neration. *Herodotus* tells us, that *Hesiod* and *Homer* lived about 400 Years before him.

860. *Mæris* is King of *Egypt*, he adorns and beautifies *Memphis*, and makes it the Seat of his Kingdom, which till then had been at *Thebes*. He built the famous Labyrinth, and added to *Vulcan's* Temple the Galleries on the *North* side. He made the great Lake that bears his Name; in the middle of which he erected two Pyramids of Brick. The Silence of *Hesiod* and *Homer*, in regard of these Particulars, is a Proof that they were not known in their Time; and it is probable they were not made 'till after their Death.

This *Mæris* wrote a Book of Geometry.

852. *Hazael*, who succeeded *Hadad*, dies, and is deified by the *Syrians* of *Damascus*. These Kings and their Wives were worshipped at the Place where they were bury'd, even in *Josephus's* Time; and the *Syrians*, who boasted of their Antiquity, were not sensible how Modern they were, according to the Remark of that Historian.

845. The *Æolian* Colonies go into *Asia*. *Bæotia*, till then called *Cadmeia*, or the Country of *Cadmus*, is inhabited by the *Bæotians*.

Cheops reigns in *Egypt*. He builds the greatest Pyramid for his own Sepulchre. He forbids the Worship of the Antient Kings, and exacts the same Honour for himself. 834.

The *Heraclices* return to *Peloponesus*, after three Generations, or 100 Years. From their Return to the first Year of the *Messenian War*, *Sparta* had had 10 Kings of one Branch of the *Heraclices*, and 9 of the other. Ten Kings had reign'd in *Messene*, and 9 in *Arcadia*. Now, allowing each of these Generations, or rather Reigns, 18 or 20 Years, one with another, the whole will be about 200 Years; to which add the 7 Reigns of each Family of the *Spartan* Kings, till the Battle of *Thermopyla*, which will come but to 40 Years, and thus the Return of the *Heraclices* will fall in the 820th Year before *J. C.* 825.

Cephrenus reigns in *Egypt*, and builds the second of the large Pyramids. 824.

Mycerinus Reigns in *Egypt*, and begins the great Pyramid. His Daughter dies; he orders her Body to be enclosed in the Statue of a Cow, and Divine Honours to be paid to her. The War betwixt the *Athenians* and the *Lacedemonians*, in which *Codrus*, King of *Athens*, is kill'd. 803.

Ni-

802. *Nitocris*, Sister to *Mycerinus*, succeeds him, and finishes the third great Pyramid.
794. The *Ionian* Colony goes under the Command of the Children of *Codrus*.
790. *Phul* founds the *Assyrian* Empire.
788. *Asychis* reigns at *Memphis*, builds the East Portico of *Vulcan's* Temple, and raises a large Pyramid of Bricks, made with the Mud taken out of *Mæris*, when it was clean'd. *Egypt* is divided into several Kingdoms. *Gnephactus*, and *Boochoris* reign successively in the lower *Egypt*. *Sthephinactes*, *Nechepsis*, and *Nechos*, at *Sais*; *Sesonchis* and *Tacellethis* at *Bubastis*, &c.
776. *Iphitus* appoints the Olympick Games; and hence begins the Computation by *Olympiads*.
Gnephactus reigns at *Memphis*.
772. *Nikepsis* and *Petosiris*, invent Judiciary Astrology in *Egypt*.
760. *Semiramis* reigns in *Babylon*. *Sanhoniathon* writes.
747. The *Æra* of *Nabonassar*.
Sabæon the *Æthiopian* invades *Egypt*, which was now divided into several Kingdoms; kills *Nechus*, burns *Boechoris*, and puts *Anysis* to flight.
- Tig-

Tiglath Pileser, King of *Assyria*, takes *Damascus*, and conquers the *Syrians*. 740.

So, or *Sua* succeeds *Sabaco* in *Egypt*. 724.

Salmanasar, King of *Assyria*, carries the ten Tribes into Captivity. 721.

Sennacharib reigns in *Assyria*, and is put to flight by the *Æthiopians* and *Egyptians*. 719.

The *Medes* revolt from the *Assyrians*. *Sennacherib* is kill'd, and is succeeded by *Assarhaddon*: this is the same with *Sardanapalus*, or *Assur-Adon-Bal* the Son of *Ana-Kindarax*, or *Sennacharib*, who built *Tarsus*, and *Anchiala* in *Syria*.

Lycurgus brings *Homer's Verses* from *Asia* into *Greece*. 710.

Tirbaca, or *Tearco*, is sole King of *Egypt*; and makes War with *Spain*.

Lycurgus is made Tutor to his Nephew *Charilus*, or *Charilaus*, King of *Sparta*.

Aristotle makes *Lycurgus* Cotemporary with *Iphitus*, his Name being found on a Quoit used in those Games. But the Quoit was one of the five Exercises, known all together by the Name of *Pentathlon*, which were not introduced into the *Olympick Games*, till after the 18th *Olympiad*, i. e. 72 Years after *Iphitus*,

According to *Socrates* and *Thucydides*, *Lycurgus* flourish'd, and was the Lawgiver of *Sparta*, about 300 Years before the end of the *Peloponesian* War; and according to this Account he lived about 705 Years before *J. C.*

697. The *Corinthians* begin to build Gallies with three Rows of Oars, called therefore *Triremes*. Till this Time the *Grecians* made use of long Vessels with 50 Oars.

Manasses reigns.

681. *Assar-Haddon* takes *Babylon*, supposing him the 7th King in *Ptolemy's* Canon.

673. The *Jews* are conquer'd by *Assar-Haddon*, and King *Manasses* carried to *Babylon*.

671. *Assar-Haddon* invades *Egypt*, and establishes 12 Princes to govern that Country.

668. The *Western* Parts of the *Assyrian* Monarchy, viz. *Syria*, *Phœnicia*, and *Egypt* revolt.

Assar-Haddon dies. *Manasses* is deliver'd from his Captivity, and returns to *Jerusalem*.

658. *Phraortes* reigns in *Media*. The *Prytanees* reign at *Corinth*, after having drove out the Kings.

657. The *Corinthians* defeat the People of *Corcyra* in a Sea-Fight; which is the first mention'd in History.

Archias

Archias the Son of *Evagetus*, descended from *Hercules*, leads a Colony of *Corinthians* into *Sicily*, and builds *Syracuse*.

The first *Messenian* War begins, which lasted 655.
20 Years.

Psammitichus makes himself Master of all *Egypt*, by defeating the other 11 Kings. He had then reign'd 11 Years, and reign'd about 39 Years afterwards. At this time the *Ionians* began to travel into *Egypt*. And their Trading with the *Egyptians* proved the Occasion of carrying Philosophy, Geometry, and Astronomy amongst the *Ionians*.

Charops the first Decennial Archon of the *Athenians*. Several of those Archons must have died before the 10 Years of their Office were expired; and thus we may reckon the 7 Decennial Archons to have fill'd the Space of 40 or 50 Years. 650.

Josias reigns over *Juda*. 640.

Phraortes, King of the *Medes*, is kill'd in his War with the *Assyrians*, and is succeeded by *Astyages*. 636.

The *Scythians* invade the Territories of the *Medes* and *Assyrians*. 635.

Battus builds *Cyrene* upon the Place where *Ira-sa*, the City of *Anteus*, stood. 633.

614. *Phalantus* leads the *Parthenians* into *Italy*, and builds *Tarentum*.

617. The second *Messenian War*.
Psammitichus dies. *Nechab* succeeds him in the Kingdom of *Egypt*.

The Foundation of *Rome*.

611. *Cyaxares*, King of the *Medes*.

610. *Cylon* the first Annual Archon at *Athens*.

The principal *Scythians* are murder'd at an Entertainment, by the Order of *Cyaxares*.

609. *Jofiah* is kill'd in Battle.

Cyaxares and *Nebuchadnezzar* besiege *Nineve*; they take it the next Year, and divide the *Assyrian Empire*.

607. *Cyaxares* pursues the *Scythians*, who retire thro' *Colchis* and *Iberia*: and seizes on *Armenia*, *Pontus*, and *Cappadocia*, all Provinces of the *Assyrian Monarchy*.

606. *Nebuchadnezzar* seizes on *Syria* and *India*.

Cyaxares makes War with *Aliattes*, King of *Lydia*. *Nabopol-Assar* dies; and is succeeded by his Son *Nebuchadnezzar*, who had already reign'd two Years with his Father.

In the sixth Year of the War between the *Medes* and *Lydians*; the two Armies then actually engaged,

gaged, were separated by an Eclipse of the Sun, which had been foretold by *Thales*, and happen'd between 8 and 9 in the Morning, the 28th of *April*. The two Kings make Peace, and bind the Treaty by a Marriage between *Astyages* the Son of *Cyaxares*, and *Ariena* the Daughter of *Aliattes*.

The Birth of *Darius* the *Mede*, Son, or Grand-son to *Cyaxares*. 600.

The Birth of *Cyrus*, the Son of *Mandane*, Sister to *Cyaxares*, and Daughter to *Astyages*. 599.

The *Messenians* being worsted retire into *Sicily*, and there build *Messina*. 598.

Nebuchadnezzar conquers *Susiana*, and *Eli-mais*. 596.

Caranus and *Perdiccas*, being driven out of their own Country by *Phido*, King of *Argos*, go into *Macedonia*, and found a Kingdom there.

Phido introduces the Use of Weights and Measures ; and was the first that coined Money in *Greece*.

Solomon's Temple burnt by *Nebuchadnezzar*. 588.

Phido presides at the Games of the 49th *Olympiad*. 584.

Draco,

580. *Draco*, Archon of *Athens*, gives Laws to the *Athenians*.
Phido being driven away by the *Eleans* and *Lacedemonians*, the former reassume their Right of presiding at the *Olympick Games*.
575. The *Amphictions*, by the Advice of *Solon*, make War with the Pirates of *Cirrha*, and demolish that City. *Clisthenes* King of *Sicyon*, *Alcmaon* the *Athenian* General, and *Eurolychus* commanded the Forces of the *Amphictions*; they were cotemporary with *Phido*, as appears from *Leocides* and *Megacles*; the former *Phido's*, the latter *Alcmaon's* Son, at the same time asking for *Agarista* the Daughter of *Clisthenes*.
569. *Nehuchadnezzar* makes himself Master of *Egypt*, and *Darius* the *Medæ* reigns.
565. *Solon*, Archon of *Athens*, gives the *Athenians* new Laws.
557. *Periander* dies, and *Corinth* is freed from Tyranny.
555. *Nabonnides* reigns in *Babylon*; his Mother *Nitochoris* adorns and fortifies that City.
554. The Conference between *Solon* and *Cræsus*.
550. *Pisistratus* usurps the Supreme Power at *Athens*.
547. *Sardis* taken by *Cyrus*.

Darius the *Mede* coins the *Lydian* Money in 538.
the *Persian* Manner, and calls it *Daricks*.

Solon dies.

Babylon taken by *Cyrus*. 536.

Darius the *Mede* dethroned by *Cyrus*; who 529.
translates the Empire to the *Persians*.

The *Jews* return from Captivity.

Cyrus dies, and is succeeded by *Cambyses*.

Darius the Son of *Hystaspes* ascends the Throne. 521.
The *Magi* are slain. The different Religi-
ons of the several People of *Persia* consisted in
the Worship of their antient Kings. This Wor-
ship was abolish'd by *Darius*, at the Instance of
Hystaspes; and *Zoroaster* in the room of it esta-
blished the Worship of the Supreme God all over
Persia.

The second Temple of *Jerusalem*, built by Or- 502.
der of *Darius*.

Harmodius and *Aristogito* kill *Hipparchus*, Ty- 513.
rant of *Athens*, and Son of *Pisistratus*.

The Government of Kings abrogated at *Rome*, 508.
and Consuls establish'd in their Place.

The Battle of *Marathon*. 491.

The Reign of *Xerxes*. 485.

Xerxes

486. *Xerxes* goes into *Greece*. The Battles of *Thermopylae*, and *Salamis*.
464. *Artaxerxes Longimanus*.
454. *Ezra* returns into *Judea*.
431. The Beginning of the *Peloponesian War*.
428. *Nehemiah* deposes *Eleazar*, for having married the Daughter of *Sanballat*.
424. *Darius* the Bastard reigns in *Persia*.
422. *Sanballat* builds a Temple on Mount *Gari- zim*, and makes *Eleazar* his Son in law High Priest there.
405. *Artaxerxes Mnemon* reigns.
The *Peloponesian War* ends.
359. *Artaxerxes Ochus* reigns.
336. *Arogs* reigns.
338. *Darius Codomanus* reigns.
332. *Alexander the Great* conquers *Persia*.



FINIS.



S O M E
OBSERVATIONS

On the foregoing

CHRONOLOGY,

Printed at *Paris* in the Year 1725.

Done into *English*.

H





SOME
OBSERVATIONS
On the foregoing
CHRONOLOGY, &c.

THE Piece before us is an Abridgment drawn by Sir *Isaac Newton*, for the use of a great Lady, from a considerable Piece of ancient History, which he has been upon several Years; and which the Publick impatiently desires to see printed.

The bare Name of an Author so famous as *Sir Isaac Newton*, is sufficient to raise the Curiosity of the Learned ; which it is supposed will be enhanced, by the singularity of the Opinions which appear in the Abridgment. Several Manuscript Copies have been handed about *Paris* ; but I thought I ought to make use of this Opportunity, to preserve it from the common Fate of loose Pieces.

It would certainly be unjust to pass any Judgment on *Sir Isaac's* Opinions, before his larger Work appears. But I hope he will not be displeased, if I take the liberty to propose some Difficulties in relation to the Proofs on which he goes, for retrenching almost 400 Years from the old *Grecian* Chronology. My Application to Studies of this Nature for several Years has qualified me to supply most of the Authorities which he has not alledged.

The Number of Writers, who can give us any Light upon this Head is so small, that it is no hard matter, for any one who has read them with
At-



Attention, and Methodically, to be Master of them, and call them to mind on Occasion.

The Objections which I make here against Sir *Isaac Newton*, are such as will not be particular to me, and which I doubt not have occur'd to several who have read his Abridgment.

It was therefore no surprize to me to find, that in some Particulars, I had exactly the same Thoughts with a certain learned Person, whose Remarks were shewn me. As the Objection itself is no one's Property, all that any one can call his own in this Case being the manner of proposing it ; I hope the learned Person aforementioned, will acknowledge that, though we have both the same End in View, we take different Ways to it ; and that I have borrow'd nothing of his Method. I should certainly be proud of copying him in every thing : But every Man has a way peculiar to himself, which he cannot quit ; and 'tis by the Difference in this Particular, that we distinguish those that take their own Path, from those that trace others.

*Father
Souciet,
Jesuit.*

First,

First, Sir *Isaac Newton* seems to lay a great stress on those Passages of *Plutarch*, where that Author attacks the Chronologers. I do not know whether that antient Writer deserves much Credit on this Subject. *Plutarch*, though a Man of good Sense, had but little of the Critick in him. His Design was to put together certain Facts, which he thought proper for drawing the Characters of those whose Lives he wrote: He gives us all these Facts, without being much concerned for settling their Order, or Connexion either one with another, or with the Events of general History, by any exact Date.

As we still find in those Remains of Antiquity which have reach'd us, wherewithal to supply several of those Dates, we cannot doubt that *Plutarch* could have given us all of them, had Chronology been any part of his Employment: But it is very probable, that he had not much Concern about it, because it would have streighten'd him, and frequently obliged him to reject some Facts, which he found proper for his Purpose, and such as furnished him with Moral Observations.

This

This is evident from the Conversation he gives us between *Solon* and *Cræsus*, which he maintains against the Judgment of Chronologers, only because it suits with the Character of *Solon*, and does honour to that Legislator. This *Suitableness*, however, is quite destroy'd by the very Character of this Philosopher, as drawn by *Plutarch* himself. *Solon*, naturally sweet and polite, retaining, even in his old Age, a relish for the most licentious Pleasures, as *Plutarch* acknowledges, would never have used that philosophical Roughness, which *Herodotus* attributes to him, in answering the honourable Offers made him by so great a Prince as *Cræsus*. For after all, *Solon* was only a Citizen of *Athens*, and was obliged to engage in Trade for his Subsistence.

Secondly, Sir *Isaac Newton* falls foul on the manner of reckoning the Generations followed by the Antients, who allowed three of them to 100 Years. I own, that this way of reckoning is of no great use, when we have other ways of fixing Chronology with more certainty. It is especially a very uncertain manner for computing short Spaces; but I am of opinion that it may be used for
fixing

fixing large Spaces of Time, when it is the only Method in our power.

Our Author reckons the Generations at 18 or 20 Years each, one with another. I cannot think that enough ; and the History of known Times would make me reject it, and stand by that of the Antients.

In the History of *France*, for Example, from the Birth of *Hugh Capet* in 940, to that of *Lewis XV.* in 1710, are 14 Generations, in the *Bourbon* Family, derived from *Robert of Clermont*, the Son of *St. Lewis*: Now dividing the 770 Years which have passed between *Hugh* and *Lewis XV.* into 24 Generations, each Generation will contain 32 Years.

This Space of Time takes in 30 Reigns ; for the 3 Sons of *Philip* the Fair, and the 3 Sons of *Henry* the Second, who died without Children, were succeeded by Princes of an equal Age with themselves. The first by *Philip de Valois*, the last by *Henry* King of *Navarre*.

From

From the Birth of *Hugh Capet* in 940, to the Death of *Charles* the Fair, and the Birth of his Posthumous Daughter in 1328, are 12 Generations; which at the same way of reckoning 32 Years to each, make up the 388 Years, which passed betwixt those two Periods of Time.

From the Birth of the same *Hugh*, to the Death of *Henry* III, the last of the Family of *Valois*, in 1589, and the 38th Year of his Age, are 649 Years, and 20 Generations; which makes the same Allowance of 32 Years to each Generation.

From the Birth of the Duke of *Orleans*, Brother of *Charles* VI. the first of the second Branch of the *Valois*, in 1372, to the Death of *Henry* III. the last of that Branch, in 1589, we reckon 6 Generations, and 217 Years; which comes to 36 Years in each Generation.

From the Birth of *Hugh*, to the Death of *Lewis* XII. in 1515, are 673 Years, and 27 Generations; which is 40 Years to a Generation.

I

From

From the Birth of *Hugh*, to the Death of *Charles VIII.* at the Age of 28, we reckon 558 Years, and 18 Generations ; that is, 31 Years to each Generation.

Thus from the several different Calculations, we find that the Generations contained sometimes 40 Years, and never less than 30.

I do not doubt but almost the same Observation might be made in the Histories of other Countries. Nay, it seems probable, that the higher we go, the longer the Generations must be ; which is to be understood, however, with some certain Limitation. They were not formerly so hasty to marry Princes and great People ; the more simple and unpolish'd Manners of former Ages made Men ripen slower : For in this Case the Moral part has a great Influence over Nature ; and accordingly we see the Youth at Court, and in Town, are always much more forward than those of the Country.

Now

Now considering the great Simplicity of those early Times, the Ancients were in the right, in allowing above 30 Years to each Generation, or to reckon 3 of them to a Century. And consequently Sir *Isaac Newton* is out, when he reckons at least 5 Generations to an Age, and supposes it the constant Practice formerly for Men to marry at 17, and be Fathers at 18, or 20 at latest.

Besides, when the antient Chronologers fix'd the Extent of their Generations, they are supposed to have had a View to the Practice of their own Times ; and to have regulated and determined the Generations, whose Compass was not known, by those whose Duration they were acquainted with. We must still presume in their favour, 'till Sir *Isaac Newton* produces Proofs of the contrary.

Thirdly, What Sir *Isaac Newton*, and those who admit his System, build most upon, is the Discovery of the Time of *Chiron*, and the *Argonauts*, which he determines by the Motion of the fix'd Stars. And accordingly this part of the A-

bridgment is what I shall employ the most Care to clear up ; it being, as I may say, the very Basis of his Chronology. As he has not told us whence he has taken the Facts, which he here supposes, I shall begin with producing the chief Proofs of the Changes which happened in the Astronomy of the Antients, in regard to the Heavenly Constellations: and then I will shew what this learned Geometrician ought to prove in his Chronology, in order to establish the Proposition which he advances on this Occasion.

At the Year 939. pag. 29. Chiron, says he, *who was born in the Golden Age, distinguish'd the Constellations, to make Sailing, and the Observations of the Stars easy to the Argonauts. He fix'd the Solstices and Equinoxes in the 15th Degree of those Constellations, i. e. the former toward the Middle of Cancer, and Capricorn; the latter toward the Middle of Aries and Scorpio. These Signs were so many Constellations composed of a Number of Stars. In the 316th Year of Nabonassar, Meto observ'd that the Summer Solstice, was gone 7 Degrees back, since it was settled by Chiron. It goes back one Degree in about 72 Years; and consequently 7 Degrees in about*

about 504 Years. So that reckoning so many Years before the 316th Year of Nabonassar, or the 433d before J. C. the Expedition of the Argonauts will be in the Year 936 before Christ.

In this Passage Sir *Isaac Newton* supposes the Summer Solstice was gone back 7 Degrees, contrary to the Order of the Signs, between the Times of *Chiron* and *Meton*. But Antiquity furnishes us with nothing that agrees with this Proposition.

The Antients had several Country Calendars, which told the Seasons of the Year, the Changes of the Air, Winds and Rains, &c. in relation to Husbandry; for those Calendars were made for the use of Husbandmen. The Years of the first *Grecians* were Lunar, unsettled Years, to which it was necessary to add a thirteenth Intercalary Month, at the End of a certain Time: consequently the Change of the Seasons could not be marked by the Days of the Month, which chang'd every Year, and therefore there was a necessity of regulating those Prognostications, by the rising and setting of the Stars. Those which were opposite.

posite to the Sun, rose on the Horizon in the Evening, when that Luminary set ; and set when it rose. Whereas, on the contrary, those that were on the same Side of the Heavens with the Sun, rose and set with it, appearing a little before and a little after it. This is what is called the *Heliack* rising and setting of the Stars. Upon which Subject the Studious may consult *Geminus's Introduction to Astronomy*, among the Antients ; and Father *Petau* amongst the Moderns, who has treated this Subject in a way intelligible even to those who do not understand Astronomy.

We meet with some of those Country Calendars in Antient Authors, and both the *Greek* and *Latin* Writers on Husbandry give us several Fragments of them ; because they gave birth to several Traditions concerning Days proper for certain Works. But as those Fragments often contradict one another, it is evident they are taken from different Calendars.

Those Stars which we call fixed, because they always keep the same Distance one from another, are not always equally distant from the Poles, and
the

the Equator of the diurnal Motion. Thus those Stars which now answer to the Points at which the Ecliptick cuts the Equator, *i. e.* to the Equinoctial Points, neither always did, nor always will answer to them in the same manner. These Stars move toward the East, in Circles parallel to the Ecliptick, which Motion, though very slow, is yet very real; for in 72 Years it comes to a Degree.

Thus the Point where the Equator cuts the Ecliptick at the vernal Equinox, which is now in a Circle about 30 Degrees *Westward* of the first Star in *Aries*, was formerly in the same Circle with that Star; and before that, it was several Degrees *Eastward* of it.

Hence it appears that the Country Calendars must from time to time have undergone several Alterations, to reduce the Prognostications to the Truth. For, as *Geminus* observes, the Risings and Settings of the Stars, were only Signs of the Changes of the Air, which were occasion'd by the Approach, or Distance of the Sun.

The

The joining of several Stars together, and forming them into Constellations, was the Practice of the most early Times. They received the Names of certain Men or Beasts, to make them more easily distinguished.

The four Cardinal Points of the Equinoxes and Solstices, were in these Calendars fix'd to the rising and setting of certain Stars; and thus the Stars which were in the same Circle with the Sun were observed; but the Motion of the fix'd Stars put the Calendars out after some Ages. Those of them therefore that were made at different Times, must needs vary as to the Cardinal Points; and this Difference must be the greater, as the Calendars were of a more early Date.

The Calendars published by *Hipparchus* placed the vernal Equinox at the Beginning of the Constellation of *Aries*; because it was thereabouts in his Time. Since him the same way of speaking has been observed; and though the Constellations have changed their Places, in regard to the Points of the Equinoxes and Solstices, yet the 12 parts
into

into which the Zodiack and Equator are divided, at the Beginning of 4 of which, the 4 Cardinal Points are placed, have still retained the Names of those Constellations. Hence it is that in our Astronomy we have two sorts of Signs ; one sort are those 12 equal Parts ; the other are the 12 heavenly Constellations, or that Company of Stars which we have on our Globes, represented by the Figures whose Names they bear. Several of these Constellations have no Signs of the same Names.

We have already observed, that in the Calendars before *Hipparchus* the Points of the Equinoxes and Solstices were really in the Constellations, but Eastward of the Beginning of them : and that more distant, according as the Calendars were more antient.

Achilles Tatius says that several Astronomers placed the Summer Solstice in the first Degree of *Cancer*, some in the eighth, some in the twelfth, and others in the fifteenth. The Examples I *Isagog.*
shall produce will make it appear that this Pas- *c. 23.*
sage ought to be understood of the 3 other Car- *Petau*
Uranol.
dinal *pt. 1.*
p. 146.

dinal Points. We have already seen, that *Hipparchus* was one of those that placed these Points at the Beginning of the Constellations.

Euctemon and *Calippus* did the same, as we find in *Geminus's* Calendar. *Endoxus*, in the same Calendar, places the vernal Equinox in the 6th Degree of *Aries*, and the Winter Solstice in the 4th Degree of *Capricorn*: But we shall see hereafter, that he says another thing in his Works.

*De Re
Rusticâ,
ix. 14.*

Columella informs us, that *Meto* and *Endoxus* in their Calendars did not place the Equinox, and the other cardinal Points, at the 1st, but at the 8th Degree of their Signs, *i. e.* 8 Days after the Sun enter'd those Constellations.

We have no Calendars which place the Cardinal Points in the 12th Degree of the Constellations: The Reason of which, no doubt, is, that those Calendars were not very much used.

But the Opinion which placed them at the 15th Degree, was embraced by *Endoxus*, as may be seen in the Fragments of his *Enoptron*, quoted
by

by *Hipparchus*, in several Parts of his Work on *Uranol.*
Aratus. *Petau's.*

pt. 1.
Hipp. l. 1.
 § 10. 12.
 p. 185.

Eudoxus's Work was a Description of the Heavens, and the Constellations in a familiar manner, and is what *Aratus* has given us in Verse, with the Title of *Phanomena*. In this Piece of *Eudoxus* we read that the Colures of the Solstices and the Equinoxes passed through the Middle of the Constellations, whose Names they bore, *i. e.* 15 Degrees from the Beginning of them. This is evident from the Calculation of *Hipparchus*, who assigning the Places of several Stars, according to his own Division of the Ecliptick, and that of *Eudoxus*, always differs from him 15 Degrees in Longitude.

We may observe from *Columella's* Conduct on this Occasion, that in the Country Calendars, published since Astronomy was brought to perfection, no great Scruple was made of fixing the cardinal Points out of their true Places. All the Authors of those Pieces were concern'd for was to be understood by the Country People, for whose use

they wrote, and to whose Prejudices some Regard ought to be had.

L. 9.
cap. 14.

Columella expresses himself as follows : *Nec me fallit Hipparchi ratio quæ docet Solstitia & Æquinoxia non octavis sed primis partibus signorum confici. Verum in hac ruris disciplinâ sequor nunc Eudoxi nunc Metonis antiquorumque fastos Astrologorum, qui sunt aptati publicis Sacrificiis; quia & notior est ista vetus agricolis concepta Opinio. Nec tamen Hipparchi subtilitas pinguioribus, ut aiunt, rusticorum literis necessaria est.*

l. 11. c. 2.

He elsewhere repeats the same Principle. *Novi autem Veris principium non sic observare Rusticus debet, quemadmodum Astrologus, ut expectet certum diem illum, qui veris initium facere dicitur.*

Husbandmen are under no Necessity of observing the very Moment, or even the precise Day of the Equinox; and it is *Columella's* Opinion, that when we lay down Rules for their use, we ought to conform ourselves to the Prejudices which they have imbibed: And of this sort was the Opinion which placed the Solstices and Equinoxes

at

at the 8th Degree of the Constellations. They were confirm'd in this Opinion by the Calendars of *Meto*, *Eudoxus*, and other antient Astronomers, by which the Feasts and publick Sacrifices had been settled.

Eudoxus and *Meto* had done the same before. The former died 368 Years before *J. C.* at the Age of 53 : and the latter took the Height of the Sun, at the time of the Solstices, in the 432d Year before the same *Æra*. They fix'd the Cardinal Points out of their true Places. In the 388th Year before *J. C.* those Points were at the Beginning of the Constellations, according to their Calculation, who make the Stars move a Degree in 12 Years ; as *Fa. Petau*, and *Fa. Riccoli*, followed by *Sir Isaac Newton*.

But *Eudoxus* is so far from regulating himself by this Situation of the Heavens, that in his *Enoptron* he places those Points in the 15th Degree of the Constellations ; and in his Calendar he follows *Meto*, in placing them in the 8th Degree. Neither of these Astronomers, therefore, design'd

to

to express themselves exactly, it being useless in such sort of Writings.

It is probable that *Meto* made no other Alteration in the Country Calendar, than adding his Cycle of 19 Years, and his Intercalations to make the Year really fixt and certain, and regulate it so that the Solstices might fall again on the same Days.

The Prognostications of the Winds, Storms, Rains, and other Changes of the Air, remain'd fixt to the Days, on which they were usually set down. *Meto* look'd on the rising and setting of the Stars, as the Signs, not the Causes of those Changes; the sole physical Cause of which was the Approach and Retiring of the Sun: So that even though he had been persuaded of the Justness of those Prognostications, he would not have thought himself oblig'd to follow the true rising and setting of the Stars.

Columella owns that the Changes foretold, happen'd sometimes before, and sometimes after the Day to which they were assign'd. In *Meto's* Calendar

dar the Prognostications were fix'd to the Days of the Year ; because by the Means of his Intercalation those Days were always at the same Distance from the Cardinal Points, and answer'd to the same Places of the Sun in the Ecliptick : the Situation of that Luminary in the Heavens being the sole physical Cause of Changes in the Air. Beside, we have no Proof that *Meto* did not believe those Prognostications certain ; For 'tis not very long since Astronomers rejected Judiciary Astrology. But even supposing *Meto* fully convinc'd of the falseness of the Prognostications which fill the Calendars, this Opinion was too deeply rooted to be destroyed. We see that notwithstanding the Philosophical Light which at present shines in *Europe*, our Husbandry is full of Prejudices which are no better grounded than those of the Husbandmen who were coremporary with *Meto*. 'Tis in vain that the Reformation of our Calendar has changed the Place of certain Festivals which were esteem'd fatal by the Country People : 'tis in vain that we tell them the Feasts of these rural Saints fall ten Days distant from the Days on which our Ancestors observed them, according to the old Calendar ; for still Prejudice goes on as before ;

before ; and it would be a vain Attempt to discredit those Opinions by Reasoning, which the yearly experience of their Falseness cannot move.

So that when *Meto* plac'd the Solstices and Equinoxes in the 8th Degree of the Constellations, it was not because he had observed they were gone 7 Degrees back since *Chiron's* Time ; for then he must at the same Time have observ'd, that those Points were in his Days in the first, and not in the 8th Degree of those Constellations. All he meant, was to follow the Calendars then in use, which he has not meddled with in this particular.

If *Meto* had reform'd the Situation of the Solstices and Equinoxes in the Constellations, this Reformation would have been agreeable to that of *Euctemon*, who join'd him in observing the Solstices in 432, and he would then have placed the Points in the Beginning of the Constellations.

Ptol.
Almag.
l. 1. a 3.

We

We see in the Calendar of *Geminus*, that *Euctemon* placed the Winter Solstice in the first Degree of *Capricorn*, and the Autumnal Equinox in the first Degree of *Libra*, or the Legs of *Scorpio*. *Calippus*, who in the same Calendar agrees with *Euctemon*, in fixing those two Points, places the others at the Beginning of their respective Signs ; which clearly shews where *Euctemon* placed them.

We do not find that *Meto* made any Observations on the Stars. Even that which he has given us of the Solstice, has so little Exactness, that *Ptolemy* declares, he mentions it for its Antiquity only, without venturing to make any Conclusion from it. It is therefore Sir *Isaac Newton's* business to shew what Grounds he has for affirming, that *Meto* found 7 Degrees difference between the Place of the fix'd Stars in the Ecliptick in *Chiron's* Time, and in the 432d Year before *J. C.* the Date of his Observation of the Summer Solstice. Till he does that, we shall believe we have good Reason to hold that *Meto* did not regulate his Calendar in this Particular, by Truth,

as *Euctemon* had done, but by the Opinion receiv'd in his Days, amongst the Country People, for whose use it was made.

According to the quantity of the Motion of the fix'd Stars, establish'd by Sir *Isaac Newton*, of a Degree in 72 Years, the vernal Equinox must have been in the 8th Degree of the Constellation *Aries*, 576 Years before the Year 388, that is, the 964th Year before the Christian Æra; and this Calendar, follow'd by *Meto* and *Eudoxus*, as *Columella* tells us, must have been publish'd in *Greece* near that Time.

Opera & Dies, v. 565, &c. *Hesiod*, who, according to *Herodotus*, lived about the Year 884 before *J. C.* speaks of the rising of *Arcturus*, according to this Calendar.

The Opinion of those that placed the Points of the Solstices and Equinoxes in the 5th Degree of the Constellations, which was follow'd by *Eudoxus* in his *Enoptron*, makes it appear that there was a Calendar much more ancient than what *Meto* follow'd. This Calendar was made
in

in the Year 1468 before the Christian Æra; and was still in use in the days of *Eudoxus* and *Aratus*, who go by it in their Works, and make the Colure of the Equinoxes pass through the 15th Degree of the *Ram*, or through those Stars which form the hinder Legs of that Animal on the Globes.

I am willing to suppose, with Sir *Isaac Newton*, that *Chiron* was the Author of that ancient Calendar, in which the Colures were placed in the 15th Degree of the Constellations. But at the same time I would have him live when that Opinion was confirmed, by the Appearances of the rising and setting of the fix'd Stars, that is, betwixt the Years 1468, and 1396. Thus I shall agree with the Chronology of *Herodotus*, who reckons 900 Years between his Birth, * and that of *Hercules*. This Hero then was born in the Year 1382, and *Chiron*, who was one Generation more early than he, about the Year 1420.

* *Herodotus* was born in the Year 482 before J. C. being 52 Years old in the Year 430, which was the first Year of the *Peloponnesian* War.

Strom. 1. *Clement* of *Alexandria* quotes the Verses of an
P. 360. old *Greek* Poet, who in his Poem on the War of
Edit. the Giants, attributes to *Chiron* the Division of
Ox. Fol. the Stars into several Figures or Constellations.
 To which that Father adds, that *Hippo*, the Daugh-
 ter of *Chiron*, and Wife to *Æolus*, was the first
 who foretold Things, by the Rising of the Stars,
 as *Euripides* says, in one of his Tragedies.

Nothing looks more like the antient Country
 Calendars we now have, than those Predictions;
 from the rising of the Stars; which without doubt
 related to the Fruitfulness or Barrenness of the
 Earth, the Winds, Storms, Temperature of the
 Air, and all the other Particulars which are in-
 serted in Calendars. So that I take it for certain,
 that the oldest Country Calendar, which was
 known in *Greece*, was attributed to *Chiron*. I
 should even think this Passage of *Euripides* might
 help us to discover what gave occasion to the
 Story of *Æolus* amongst the Poets. *Strabo* tells
Geogr. us, that according to the Opinion of *Polybius*, that
I. p. 23. Prince, who then govern'd the Islands near *Sicily*,
vi. p. called from him the *Æolian* Islands, having long
276. observ'd

observ'd that the Changes which happened in the Volcanos of those Islands, were always follow'd by those in the Air, learnt from hence how to foretell what Winds would blow about these Islands several days beforehand. The Success of these Predictions gave occasion to the half civiliz'd People, and to the Poets, who always look for the *Wonderful*, to adorn their Works in the Opinion of the Vulgar, to suppose that the Gods had given *Æolus* the Command of the Winds. *Polybius** assures us, that this Practice of foretelling the Winds, from the Quantity, Colour, Shape and Motion of the Flame which broke from the Volcanos of the *Æolian* Islands, remain'd in his Time, and was attended with Success.

If we suppose that *Hippo*, the Daughter of *Chiron*, brought her Husband *Æolus* her Father's Country Calendar, which contained the Seasons, the Changes in the Air, the Winds, &c. as those ancient Country Calendars, which are still extant,

* *Varro* quoted by *Servius*. *Æn.* i. ver. 56. says the same with *Polybius*.

do, we shall then the more easily comprehend why *Æolus* was look'd on as the King of the Winds. In those unpolite and ignorant Times, the Success that attended Sailing, according to those Predictions, was sufficient to persuade the World, that that Prince tied up all contrary Winds, and permitted only those to blow which were favourable.

Have our Sailors more reason to imagine that the *Laplanders* and *Norwegians* can sell Winds, and make a real delivery of them to the Purchaser? And yet this Notion is not yet destroyed, and is mentioned by almost all Accounts of Voyages to the *North*.

Vid. Ura. *Chiron* was not the only Person to whom the
Pet. pt. *Grecians* thought themselves obliged for their A-
 p. 121,
 122. stronomy. *Prometheus*, as represented by *Æschy-*
Achil. If. *lus*, brags of having taught the World how to di-
Astr. c. 2. vide the Year into four Seasons, by the rising of
 the Stars, and made them acquainted with the
 Motions and Revolutions of the Stars.

Euri-

Euripides attributes to *Atreus*, Father of *Agamemnon*, the Discovery of the proper Motion of the Planets, and their Revolutions from *West* to *East*, contrary to the diurnal Motion, which carries all the Stars from *East* to *West*.

Sophocles makes *Palamedes* Author of the Division of the Night into several Parts, by the Height of the Stars in the Horizon, which was done that the Centinels might watch and rest in their turns equally. The same Poet adds, that *Palamedes* also taught the Pilots how to steer by the Constellation of the Bear, and by the setting of *Sirius* in Winter.

Atreus and *Palamedes* lived not long after *Chiron*; and if they made any Alteration in his Calendar, as there is some Reason to believe they did from the Authorities just produced, we are to look on them as the Authors of that Calendar which places the Solstices and Equinoxes in the 12th Degree of the Constellations.

The

The Vernal Equinox was in the 12th Degree of *Aries*, from the Year 1324, to 1252, that is, both before and after the Siege of *Troy*, which *Herodotus* places 800 Years before his own Birth, about 1282 before J. C. *Agamemnon* was Son of *Atreus*, and *Palamedes* went to the Siege of *Troy* with *Agamemnon*.

We have already said, that the third of those Calendars which were made before the days of *Hipparchus*, and the re-uniting the Cardinal Points to the first Degrees of the Constellations, was made in the Year 964 before the Christian Æra : for it was in that Year that the Vernal Equinox fell on the 8th Degree of *Aries*, as set down in *Meto's* Calendars, which *Columella* follows. The Author of this new Calendar is not known : We find however that it was used in *Hesiod's* Time, who lived 880 Years before the Christian Æra, according to the Chronology of *Herodotus* ; and before the Year 908, according to the Author of the Chronicle of *Pharos*.

Now

Now to repeat, in a few Words, all I have said : This is Sir *Isaac Newton's* way of Reasoning.

1st, The heavenly Constellations, or fix'd Stars, change their Longitude, and every 72 Years advance a Degree in the Order of the Signs.

2dly, In *Chiron's* Time the first Star of the *Ram* was 15 Degrees from the vernal Equinox, and was so much nearer the Winter Solstice.

3dly, In *Metos* Time the same Star was come 7 Degrees toward the Equinox.

Therefore *Chiron* lived 504 Years before *Meto*; and as *Meto* had observed the Height of the Sun at the Time of the Solstice in the Year 432 before *J. C.* *Chiron*, who lived 504 Years before *Meto*, lived in the Year 936 before the Christian Æra.

M

Now

Now granting Sir *Isaac Newton* the two first of his Suppositions, viz. that in *Chiron's* Time the first Star of *Aries* was 15 Degrees distant from the Colure of the Equinoxes, and so much nearer to the Winter Solstice; and that the Motion of that Star makes it advance a Degree toward that Colure in 72 Years: a necessary Consequence will be, That that Star was not in the Colure of the Equinoxes till 1080 Years after *Chiron's* Time. But this Star having been reunited with the Colure in the Year 388 before *J. C.* even according to Sir *Isaac's* own Confession; *Chiron* must then have lived about the Year 1468 before the Christian Æra, which is 532 Years sooner than he has placed him.

This learned Gentleman's third Proposition is, that in *Meto's* Time the first Star of *Aries* was 7 Degrees nearer the Colure of the Equinoxes than it was in *Chiron's*, that is, 8 Degrees from it; for it was 15 Degrees from it in *Chiron's* Time, according to the second Supposition.

Confe-

Consequently *Metu* lived 576 Years before this first Star of *Aries* and the Colure of the Equinoxes met again : For we must allow 576 Years to make up the 8 Degrees. This Re-union happening in the Year 388, *Metu* must have lived 964 Years before *J. C.* But, as Sir *Isaac Newton* himself owns, *Metu* having observed the Height of the Sun at the Summer Solstice, in the 432d Year before *J. C.* we shall have an Anachronism of 532 Years.

As to *Metu*, I have shewn that in Fact the first Star of *Aries* was at least sensibly re-united to the Colure of the Equinoxes in his Time ; and that the Reason of his not putting down the 8 Degrees Distance between this Star and the Colure of the Equinoxes, was, that he was not disposed to make any Alteration in the old Calendars, already received by the Husbandmen.

Euctemon, his Cotemporary (for he had observed the Solstice in the Year 432 with him)

was bolder, and fix'd the Stars in their true Places ; so that the first Star of *Aries* was in the Colure of the Equinoxes.

Eudoxus, who was born in the Year 421 before J. C. and was the best Astronomer of his Time, followed the old Opinion in his *Enoptron*, and placed the fix'd Stars at 15 Degrees Longitude from their real Situation in the Heavens ; for he expressed himself according to the most antient Calendars of *Chiron*. But can any Conclusion be drawn from that for fixing the Time when he lived ? *Hipparchus*, who makes 15 Degrees Difference between his own Longitude of the fix'd Stars, and that of *Eudoxus*, must have liv'd 1080 Years after him ; at least this must follow from Sir *Isaac Newton's* way of Reasoning, if we apply it to the Difference which is found between the Longitudes assign'd by *Eudoxus*, and those settled by *Hipparchus*.

Is it not more probable that the Antients, who did not endeavour at a most scrupulous Exactness in their Calendars, in regard to the Place
of

of the fix'd Stars, express'd themselves in a popular manner in these Pieces, and follow'd such Opinions as had been long receiv'd? The same *Hipparchus*, who lived near 300 Years after *Meto* and *Eudoxus*, when the Stars were above 3 Degrees of Longitude distant from the Place where they were in the Days of those Astronomers, goes on to express himself in his Works, as if they had never chang'd their Situation. This Practice, imitated by succeeding Astronomers, is the sole Cause of the Distinction we still make between the Signs of the Ecliptick, and the Constellations of the Zodiack.

I cannot think any one will undertake to defend Sir *Isaac Newton's* Opinion, by saying, that the first Star in *Aries* was but 7 Degrees distant from the Colure of the Equinox, in *Chiron's* Time. For,

1st, Sir *Isaac* himself affirms, that it was 15 Degrees from that Colure, which at that Time pass'd through the middle of that Constellation.

2^{dly},

2dly, The Calendar, which bears *Chiron's* Name, would by this means be but half so old as that which places the first Star of *Aries* 15 Degrees from the Colure, for that placed it but at 7 Degrees Distance. Consequently we must suppose the *Grecians* had a Calendar 576 Years before *Chiron*, i. e. before the Age of the *Argonauts*, and those Heroes whose Grand-Children were at the taking of *Troy*. A Supposition contrary to all Antiquity, which allows *Greece* no Astronomer, nor even an Acquaintance with Astronomy before *Chiron*, who form'd the Constellations, and gave them the Names of the Heroes of his Time, or of the Princes, who were the Fathers of those Heroes; such as *Callisto*, *Orion*, *Cephus*, *Perseus*, *Andromeda*, *Cassiope*, *Hercules*, the Ship of the *Argonauts*. According to the common Opinion of the *Grecians*, the Colures were in the Middle of the Constellations, or in the 15th Degree from the first Star of the said Constellations. This Opinion was so well established, that *Eudoxus* thought himself obliged to conform to it in his *Enoptron*. And what could have

have spread it in *Greece*, but an old Calendar, made when they were much in the same Situation? For this sort of Country Calendars were form'd by the Appearances of the Heavenly Bodies. The Time when *Chiron* lived, or when Astronomy first appear'd in *Greece*, must therefore be settled by calculating the Motion of the fix'd Stars in Longitude; and this Calculation will bring *Chiron's* Time to the Year 1500 before *J. C.*

This Chronology will prove agreeable to the *Grecian* Hypotheses, to those of *Herodotus* and *Thucydides*, and will quite overthrow Sir *Isaac's* System, who by this means will have brought the strongest Proofs that could be alledg'd in favour of the antient Chronology, with a Design of destroying it.

I hope to be excused if I do not finish this Article of Constellations, without producing a Passage of *Seneca*, from which I believe I may safely conclude, that that Philosopher was of my Opinion, that the Constellations were form'd
when

when the Colures were 15 Degrees distant from the Place where Hipparchus set them.

Lib. vii.
Quæst.
nat.

"Nondum sunt anni mille quingenti, says he,
"ex quo Græcia stellis numeros, & nomina
"fecit; multaque hodie sunt gentes quæ facie
"tenus noverint Cælum." The Passage of Seneca
deserves to be read at length. We shall there
find, that the Opinion of Cassini, Bernoulli,
and Halley upon the Return of the Comets,
was that of several Chaldean Astronomers; and
that Seneca, who thought it the most proba-
ble, believed that the Experience of succeed-
ing Ages might give it so great a Probability,
that it would be hereafter difficult to conceive
it was not always followed. *Per Successiones ista
longas explicabuntur. Veniet Tempus quo po-
steri nostri tam aperta nos nescisse mirentur - - -
erit qui demonstret aliquando in quibus Cometa
partibus errent; cur tam seducti à cæteris eant;
quanti, qualesque sint. Contenti simus inven-
tis; aliquid veritati & posteris conferant.*

But to return to that Part of this Passage,
which relates to the Constellations; Seneca sup-
poses

poses the Colures at those Parts of the Constellations where *Hipparchus* placed them. And as he knew too that these Constellations had a Motion proper to themselves, contrary to that of the Planets, which came to one Degree in 100 ^{Quæst.} Years, according to *Hipparchus*; from the difference of 15 Degrees, between the Place of the Colures in the old Calendars, and what they were found in, in his Time, he ought to have concluded that those early Calendars were more antient than himself by 1500 Years; which was exactly true, according to the *Grecian* Chronology *.

Many Observations might be made on what Sir *Isaac Newton* says here, of the History of *Egypt*. I shall only make some general Reflections on that Head. *Egypt* had its distinct Kings above 1100 Years before the Foundation

* I speak here of the Motion of the Stars, as if they really chang'd their Place; though it is more probable that this Motion is in the Earth only, and consists in its changing the Direction of its Poles toward the fix'd Stars.

of *Solomon's* Temple ; that is, at the Time of *Abraham's* being called : this is what the Scripture leaves us no room to doubt of. The Government, Laws and Religion of that Country were at that time regulated much after the same manner as afterwards. We learn from the Books of *Moses*, that Arts and Sciences had made a considerable Progress in *Egypt*, above 500 years before *Solomon's* days. So that it cannot be conceived how Sir *Isaac Newton* could suppose that the *Egyptians* began to form their Religion about the Year 900 before the Christian *Æra*, and at that Time made Gods of Men who had lived amongst, and reign'd over them at the same Time ; when we know that the Idolatry of that People had then been established 900 years, *i. e.* ever since *Jacob* and *Joseph*. In *Moses's* Time *Egypt* had its Priests, who by their Tricks endeavour'd to imitate the Miracles which God wrought by the Ministry of *Moses*. In *Joseph's* Time Sacrifices were offer'd, and Divination practis'd amongst them ; and the Worship of Beasts was so firmly established in *Egypt*, that the Natives of that Country look'd on those that
fed

that fed on the Flesh of Beasts with Horror, and Detestation.

Sir *Isaac Newton* supposes those Men who were deified by the *Egyptians*, had that Honour conferr'd on them upon the account of the Arts they had invented. Now those same Arts were come to Perfection many Ages before they liv'd, as we find in the Scripture. The Description we there read of the Tabernacle, and its several Parts, are an invincible Proof that all that is essential in the Arts of weaving and dying Stuffs, melting and engraving Metals, cutting and carving Wood, setting, cutting, and engraving Jewels, tanning and dying Skins, was well known 600 Years before the Date which our Author fixes for the Invention of Arts.

The *Egyptians* had a Cycle or Period, which the Antients call'd *Sothiack* or *Canicular*. Sir *Isaac Newton* places the Beginning of this in the Year 884 before the Christian Æra; because then the first day of the unequal *Egyptian* Year falls on the very day of the vernal Equinox. But it

is certain that the *Egyptian* Cycle did not begin at the vernal Equinox. All Antiquity agrees in placing its Beginning not at the vernal Equinox, but at the Rising of the *Dog Star*, which the *Egyptians* called *Sothis*. The Heliack rising of this Star, or the Time when it appears on the Horizon before the rising of the Sun, is at present about 40 days after the Solstice. But as it was not always so far from the Solstice as it is now, it arose formerly much sooner : For Example, in the Year of Christ 138, the Heliack Rising of the Canicule, was 22 Days after the Solstice ; and in the Year 1322 before *J. C.* this Star rose 8 days after the Solstice. If we go still higher in this manner, we shall find that this Star rose on the very Day of the Solstice, and even several days before it.

When the *Egyptian* Astronomy began, the rising of the Canicule, or *Dog-Star*, was followed by the overflowing of the *Nile*, which was occasioned by the Rains that fell in *Ethiopia* toward the Summer Solstice, when the Sun is perpendicular to those Parts that lie near the Tropick.

This

This overflowing, which happen'd after Harvest, prepared the Ground for Sowing ; and served to regulate the Imposts and Price of Farms for the new Year ; because the Swelling of the *Nile* determined the Fruitfulness of the Earth, and was an Instruction to the Natives on what footing they might bargain. If the civil Year had begun in the Spring, it had been cut in two by this Inundation ; and there would have been a necessity of establishing another Year for Husbandry.

Antiquity therefore furnishes us with no Reason for believing the *Egyptian* Year begun in the Spring. All antient Authors are unanimous in placing its Beginning after the Summer Solstice, toward the Close of the Inundation.

We find in the Books of *Moses*, that when the *Jews* left *Egypt*, they began their Year as the *Egyptians* did. For the Feast of Tabernacles, which was kept after the Harvest and Vintage, fell toward the End of the Year. *Exod.* xxiii. 16.

They

They quitted that Country about 1500 years before *J. C.* and then the unfixed *Egyptian* Year begun on the 25th of *August*; but this Year was used only upon civil Accounts. The Beginning of the Religious Year was fixed to the Spring by God's express Order; who declares to the *Jews*, that the Month in which they came out of *Egypt*, should for the future be the first of their Year. *Exod. xii. 2.* This Month was in the Spring, *Deuteronom. xvi. 1.* and the first of the Religious Year, which was necessarily fixed, because the Passover was to be observed on the 14th Day of the Moon next the Equinox. We are entirely ignorant of the Quantity and Manner of Interpolation, which the *Jews* used for fixing the Beginning of their Year to the new Moon of the Equinox; but are very well assured they had recourse to that Method. Otherwise, their Year being Lunar, the Passover would in Time have run through all the Seasons.

On the other hand, the *Egyptians* were scrupulously and religiously bent on keeping their own unfixed Year; the Beginning of which went back about

a whole Day in 4 years ; and did not come again to the same day in less then 1460 Years. But this was only observed in Religious Matters. The Priests were so fond of it, that when *Egypt* came to be subject to the *Grecians* and *Romans*, both which People had a fixt Year, they made those whom they admitted to partake of their Mysteries, swear they would never consent to the Intercalation of a whole Day, or any part of a Day, in their Religious Year ; but would employ all their Power in opposing any Attempt of that Nature. Thus in 1460 Years, each Feast ran through the whole 365 days of the Year, and every day of the Year was sanctified by the Celebration of all their Feasts, in the Compass of that Term of years.

This being laid down, the *Egyptian* Cycle ending in the Year 138 of *J. C.* according to the express Authority of *Censorinus* ; and the first day of their Year, being that on which the Calendars placed the Heliack Rising of *Sirius*, this Cycle, which lasted 1460 years, must have begun in the Year 1323 before *J. C.* that is,

439 years before the Beginning assign'd by our Author.

It is even very probable that this Cycle was not established in the Year 1323. It was only renewed then ; there having been another Cycle of 1460 years before that, which begun in the Year 2783 before Christ, that is, 643 Years before *Abraham* was called.

Nor is this a Supposition void of all Proof. *Manetho* sets down the 5th Year of the Reign of *Concharis* the 25th King of the sixth Dynasty, which was ended by the Invasion of the *Hyeses* or Shepherds, as the 700th Year since the Establishment of the Canicular Cycle. This Year falls in with the 43d after *Abraham's* Vocation ; and this Calculation agrees with the Opinion of all the ancient Chronologers, who placed *Joseph's* Preferment and *Jacob's* coming into *Egypt* in the Reign of those Shepherds.

Cle-

Clement of *Alexandria*, who reckon'd a wider Interval between the *Jews* leaving *Egypt*, and the Foundation of *Solomon's* Temple, than that mention'd in the first Book of *Kings*, and places the Birth of *Moses* about 660 Years before the Foundation of the Temple, assures us, that he was born 345 Years before the Renewing of the *Egyptian* Cycle; which is agreeable to the Calculation of *Censorinus*, who places this Renovation of the Cycle 1333 Years before the Christian *Æra*. For *St. Clement's* Chronology in the time of the Judges and Kings is so confus'd, that we are not to mind a Difference of 5 or 6 Years.

I am sensible that *Sir Isaac Newton* does not allow much Weight to the Authority of *Manetho*, and other antient Writers of the *Egyptian* History, though several of them made use of Materials taken from the Archives of the Temples. The Priests who kept them, were intrusted with the Administration of Justice, as well

as the Regulation of Religious Matters, and are therefore to be look'd on as real Magistrates of *Egypt*.

The Contempt which our Author expresses for them, is one Reason of the Impatience with which we expect his larger Work. That learned Gentleman will, without doubt, let us know why he rejects the Authority of the *Egyptians* in what concerns their own History; and at the same time gives us a History of that People, entirely made up of the fabulous Traditions of the *Greek* Poets, concerning the Adventures of the Deities of *Greece* and *Egypt*.

I hope, however, that what I have said in these my Observations, in relation to the Difficulties which occur in the *Compendious Chronology*, and of its Opposition to the express Authorities of Antiquity, will be sufficient to engage the Readers to suspend their Judgment till Sir *Isaac Newton* publishes the Proofs on which he goes.

I might make several Remarks on what Sir *Isaac Newton* says of *Greece* in his *Chronology*; but the examining his Conjectures would engage me in too long, and too particular Enquiries.

I think I have said enough on the Epoch of the *Argonauts*, and the Computing the Generations, to make the World cautious how they give into the rest: For those are the two Foundations of this new Chronological System.

I shall only add, that his *Chronology* as to the Expedition of the *Heraclides*, which he places in the Year 825 before *J. C.* is entirely destroyed by that of *Thucydides*.

That Historian, to whom Sir *Isaac Newton* seems to pay a Deference, says in express Terms, that the City of *Melos*, in the Island of the same Name, a Colony of the *Heraclides* of *Peloponesus*,

was destroyed in the 15th Year of the Peloponnesian War, which was the 700th Year after the Foundation of Peloponesus. This was the 413th Year before J. C. The Colony of Melos, then, was founded by the *Heraclides* of Peloponesus, the Year 1115 before that Epoch: and consequently the *Heraclides* had already conquer'd Peloponesus in that Year; that is, 290 Years before the Time which Sir *Isaac Newton* fixes for their Return; and 211 before his Date of the taking of Troy.

Herodotus agrees with the Hypothesis of *Thucydides*. But this is not a proper Place to enter into farther Particulars.

I have no difficulty to acknowledge that the manner in which Sir *Isaac Newton* connects the Events of the Heroick Times, with the Conquests of *Sesoftris*, contains several very ingenious Things. But this Notion is not peculiar to him, for it is now 12 or 15 Years since I heard it mention'd by a very ingenious Person, whose Manuscripts

*The Count
of Bou-
lainvil-
liers, who
died in
1722.*

scripts are handed about : Besides which, it has no Dependence on Sir *Isaac Newton's* Chronology.

That learned Mathematician supposes *Sesostris* the same with *Shishak*, mentioned in the Scripture, and Cotemporary with *Jeroboam*, which too is Sir *John Masham's* Opinion.

But if, as Father *Tournemine* has shewn in his sacred Chronology, and the Count de *Boulainvilliers* proves in his Manuscript Universal History, that Prince is the same with *Pharaoh*, who persecuted the *Jews* in *Moses's* Time ; if the Labours with which this *Pharaoh* oppress'd the *Jews*, for fortifying the Towns of *Egypt* ; if that prodigious Number of Bricks, which might supply the whole Nation, relate to the Causeys, Banks, and Keys, which *Sesostris* made round the several Towns of *Egypt*, according to *Diodorus* ; Works, in which not one Native of *Egypt* was employ'd : it will then appear, that this Prince must have reign'd 560 Years before the Foundation of *Solomon's Temple*, about the Year

Printed
at the
End of
Menochius at
Paris.

Year 1570 before the Christian Æra. And then *Sesostris* will be Cotemporary with *Cadmus*, and *Danaus*, according to the Chronology of the *Grecians*. For, according to *Herodotus*, *Cadmus* lived 5 Generations before *Hercules*; that is, by that Author's Calculation, about 1550 Years before the Christian Æra.

According to the Chronicle of *Pharos*, *Danaus* came into *Greece* 300 Years before the taking of *Troy*; about 1550 before *J. C.* By this means we may save *Sir Isaac Newton's* Conjectures, without being obliged to receive his *Compendious Chronology*.

When his large Work appears in the World, we shall be better able to judge of the Solidity of his Proofs. Then, if they really are as strong as his Friends say, I shall think it an Honour to come into the Sentiments of a Man, whose Name is so famous in the learned Part of *Europe*.

But 'till then, I cannot but persuade myself I have a Right to believe the antient Writers of *Greece*, better acquainted with their own History, than we can be at this day, who live above 2000 Years after that People, and have no other Materials but what they have left us.

F I N I S.



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